

/5 cont./

each kettle." Unfortunately discord now arose among the Russians themselves. The above-mentioned expedition from Turuchansk had traveled down the Wiljui, captured a Cossack division sent by Bekétow, imposed on various Jakuten tribes who had previously paid their jassak to Jakutsk another such, and finally set up a winter camp on the Aldán. The Jakuten /Yakut/, outraged at such treatment, besieged the Jakutsk fort in January and February of 1634, and little was needed for the garrison to starve to death. Fortunately, however, "the Jakuten became bored and went away."

The fight ended, however, when Korytow was taken prisoner and sent back to Turuchansk, but several Jakuten tribes, discontented with the new regiment, went in search of more distant regions--some emigrated to the Wiljui, others to the Arctic Ocean, and still others to the present Oljókminsk /Olekminsk/ district. The enterprising Jenisseisk Cossacks, however, did not rest /6/ on their laurels. In the year 1636 Jelissei /Elisei/ Búsa was sent out from Jenisseisk under orders to visit the rivers flowing into the Arctic Ocean and to impose jassak on the dwellers along them. With ten Cossacks and 40 hunters, after he had wintered in Oljómínsk, he went to the mouth of the Lena in the following spring and from there, after a short journey, reached the mouth of the Olenek. "Here he went upstream until he met some Tungus, from whom he seized five sorok ($5 \times 40 = 200$) sables as tribute; and, since winter was at hand, he built for himself and his people a hut for winter quarters." In the meantime, however, the Jakutsk Cossacks had also discovered the Olenek. From the Wiljui, which, after the expulsion of the Turuchansk people, was now open to them, they went up the Marchá /Markha/ and thus reached the upper part of the Olenek, where, in the same year that Busa appeared as conqueror on the lower course, they carried on the same business as he did, without knowing about him. In the following spring Busa traveled overland to the Lena, which he reached near Siktjach /Siktyakh/ (at 70° latitude), again built himself boats, and navigated with them again down the Lena, but then to the east, entered the Jána /Yana/, and imposed jassak on the dwellers along this river, as well as, in subsequent years, on the natives living farther to the east on the Arctic Ocean. He did not return to

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parts. By the end of the 18th century, the fur resources of the Yakut district were running out and the district itself had been partially devastated through the piratical rule of the tsarist authorities. At the same time, the Yakut population, which had migrated from the Lena-Vilyuy district for various reasons, appeared on the borderland of Yakutiya, where they had not been seen before—on the Kolyma, Indigirka, Olenek and Anabar right up to the Lower Tunguska Basin.

But even during those first few decades contact with the Russian people favorably influenced the economics and culture of the Yakuts. The Russians brought a higher culture with them; agriculture was already in evidence on the Lena by the middle of the 17th century; the Russian type of dwelling, Russian fabric clothes, new trades, new furnishings and domestic objects slowly began to find their way among the Yakut population.

It is an extremely important fact that the establishment of Russian authority in Yakutiya put a stop to the intertribal warring and looting by the toiyons, which up to that time had been a great hardship for the Yakut population.

An end was also put to the arbitrary behavior of the Russian soldiers, who often fell out among themselves and tried to draw the Yakuts into their quarrels. The order established in 1640 in the Yakut country was better than the previous state of chronic anarchy and constant internecine strife.

In the 18th century, by dint of the further penetration by the Russians to the east (the annexation of Kamchatka, the Chukchi peninsula, the Aleutian Islands and Alaska), Yakutiya played the part of a transit camp for new campaigns and the acquisition of more distant lands.

Between 1720 and 1740, the expeditions of Bering increased the importance of the Yakutsk-Okhotsk highway, which was used to transport a great deal of freight (this highway retained its importance up to the middle of the 19th century). All this drew Yakutiya into Russia's system of economic ties and thereby raised the general level of the productive forces of that territory.

The influx of Russian peasants (particularly along the Lena Valley on account of the construction of the mail route in 1773) created the right conditions for mutual influence between Russian and Yakut cultural elements. By the end of the 17th and 18th centuries, agriculture began to be practiced by the Yakuts, though at first it was a very slow business and Russian-type houses began to appear. Nevertheless, even in the 19th century the number of Russian settlers was comparatively small.

In addition to peasant colonization, of great importance in the 19th century was the system of convict settlements in Yakutiya. Together with the criminal convicts, whose effect on the Yakuts was negative, political exiles began to appear in Yakutiya in the second half of the 19th century; these were first the Narodniks², and later, in the 1890's, the Marxists, and they played a large part in the cultural and political development of the Yakut masses.

By the beginning of the 20th century, great strides had been made in the economic development of Yakutiya, at least in the central regions

² Literally, "Populists;" adherents of a political movement directed toward a radical reconstruction of the social order through the peasantry.—Ed.